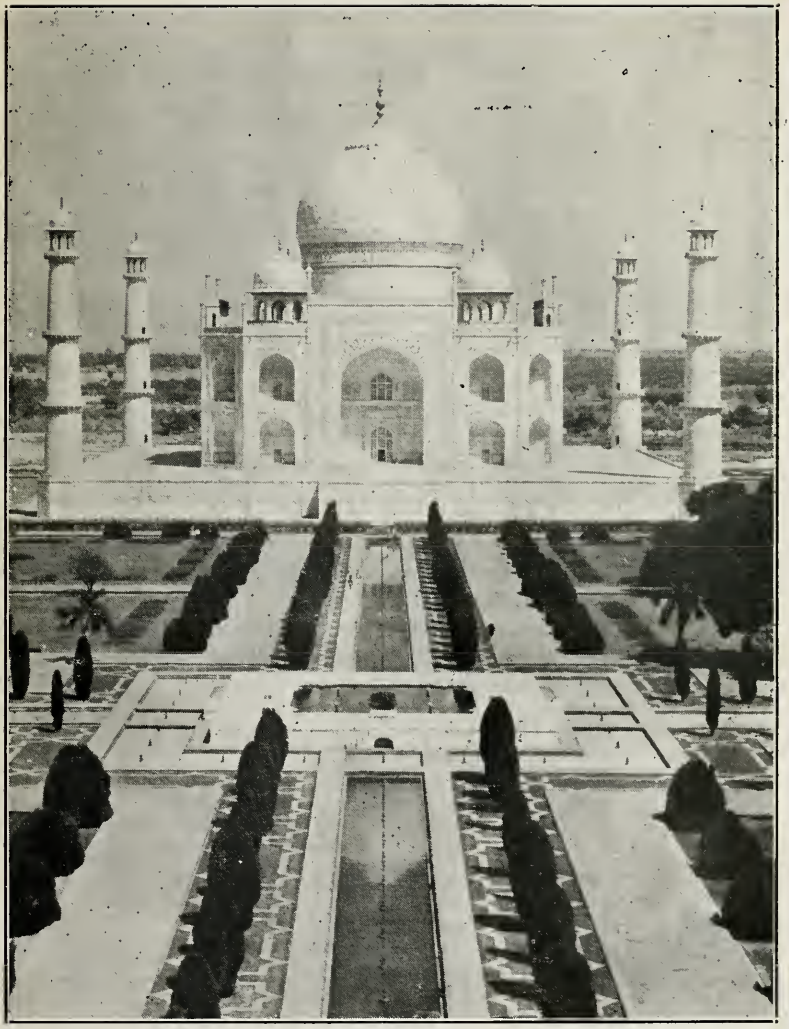
Millennial Star



Taj Mahal

Vol. 102, No. 43 Thursday, October 24, 1940

POETRY

I LIVE.

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me
For the task by God assigned me
For the hopes not left behind me
And the Good that I can do.

I live to learn their story
Who've suffered for my sake;
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown history's pages
And times' great volumes make.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance
For the wrong that needs resistance
For the future in the distance
And the Good that I can do.

—Author Unknown.

THOUGHT FOR THE WEEK:

It doesn't pay to cry over spilt milk;
neither does it pay to spill the milk.

—Dr. S. A. Steele, in "Work."

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

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Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
—Matthew 5: 16

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THIS WEEK'S COVER

ERECTED to the sacred memory of his favourite wife, this magnificent structure was the tribute paid by the Shah Jehan in the 17th century. It is interesting to compare the relative values of this unique tomb, housing the "common clay" of the woman, and the satisfaction gained by the Shah through his effort, and the joy experienced by the Shah upon re-uniting with his wife in the world of spirits. As Gray so aptly puts it:

"He gave to misery (all he had) a tear,
He gained from Heaven ('twas all he wished) a friend."

Church Welfare Programme

By Elder Joseph L. Wirthlin

Second Counsellor in the Presiding Bishopric

Condensed from Conference Address, April, 1940

Joseph L. Wirthlin

SOME of us are inclined to believe that the Church Welfare Programme is of a temporary nature, but I do not hesitate in declaring that the future will hold a greater need for it than there has been in the past.

The Welfare Programme is not the child of any individual's brain, but comes to us from our Heavenly Father. Your attention is directed to a revelation given to the Prophet Joseph Smith in the year 1832, as recorded in the 78th Section of the Doctrine and Covenants, verse 3:

> For verily I say unto you, the time has come and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion.

In this revelation there are indicated to us two important points, probably three. First, these storehouses are to be regulated and established by an organization of the Lord's people. Secondly, a storehouse was to be set up in "this" place. What place? The place where the Saints were residing in 1832—in and about Kirtland, Ohio. Third, the Lord said to the Prophet Joseph, "and in the land of Zion."

In the wisdom of the Lord and through the power of inspiration, the Presidency of the Church some four years ago instituted this plan in greater measure than before. As a result, there have been established in the land of Zion storehouses under the direction and regulation of an organization of the Lord's people. These storehouses are found in Canada, the Northwest, California, and in every stake of the Church. This impresses us with the fact that this is not a new plan, but rather the first one revealed to us through the instrumentality of the Prophet Joseph Smith. This is one of the Lord's ways of taking care of His people in distress.

PRAISE FOR WELFARE WORKERS

As one phase of this organization there has recently been organized in the Church the General Welfare Committee, who under mandate of the First Presidency have been and are establishing the Church Welfare Programme of the Church. The efforts of this group of men are of the highest order. This Committee is composed of men from the various walks and vocations of life; some of them are professional men, others business men, others educators.

INDIVIDUAL RESPONSIBILITY

This plan anticipates not only that men and women shall be rehabilitated in their temporal affairs, but that there shall be a rejuvenation and rehabilitation in their attitude towards God, towards their Government, and towards work.

The past experiences of a great many charitable institutions and organizations prove, where assistance has been given without placing any requirements or obligations upon the recipients, it has brought about a condition of demoralization, disrespect for government, and the attitude that the world owes man a living without any mental or physical exertion on his part. In such instances, when relief is taken away, such individuals are not able through desire or training to take care of themselves. The Church Welfare Programme solves the problem of demoralization by placing on every individual the responsibility of contributing of his time and talents on some worthwhile project that there may be instilled in his mind and heart the thought that what he has received is his, by right of having earned it. The Lord has placed this obligation on all. He said, "Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the labourer." This is the essence and battle-cry of this great programme of rehabilitation and preparation against the day of need, which will surely come.

THE FAST OFFERING PLAN

The matter of financing this great programme rests squarely upon the shoulders of members of the Church. The means and ways of such financing come from divine sources, for the Lord has indicated His desires relative to taking care of those who are in need. The Lord's method of financing the Church Welfare Programme is the Fast Offering Plan. This is a plan pregnant with enriching blessings for those who observe it, the most equitable and orderly system ever given to man whereby individuals contribute according to their resources: To abstain from two meals on the first Sunday of each month, the equivalent in cash or commodities to be presented to the Bishop or Branch President in order that there might be provisions in the storehouse of the Lord for any who might be hungry or cold. This plan provides a blessing for the donor. It is a physical sacrifice for the receiving of a spiritual blessing. It places the body under subjection to the will of the Lord, establishes closer relationship between man and the Holy Ghost, which assures a high degree of spirituality, a blessing so much needed in the world today. It creates a prayerful attitude and provides an opportunity, as Paul declared, for the practice of pure and undefiled religion, in visiting the fatherless and the widows, and keeping themselves unspotted from the sins of the world. By far the greatest spiritual blessing derived from the observance of this plan is the gift of testimony. No greater privilege is offered to the membership of this Church than the one afforded the first Sunday of each month to contribute of our resources to those who are in distress, to pray and fast, and to bear testimony of the goodness of the Lord unto us.

The spirit of testimony is the power of the Holy Ghost. Any individual who rises to his feet and declares that he knows that God lives, that Jesus is the Christ, and that Joseph Smith is a Prophet, does so under the power and influence of the Holy Ghost. Brigham Young declared that no man could testify that Jesus was the Christ only by and through the power of the Holy Ghost.

The temporal side of the Fast offering plan is so practical, equitable, and just, that it places no undue burden on any individual be he rich or poor. It is interesting to note that the Fast offering per capita for the Church in 1925 was 11d. In 1939 it reached 3s. 5d. Remarkable progress has been made. But an analysis of the observance of the Fast offering plan proves we have hardly scratched the great field of possibilities of the Fast offering plan.

Considering the Fast offering per capita of 1938 based on abstaining from 24 meals a year gives us a meal cost of 1¾d. It is obvious that no meal can be served for 1¾d. which contains a balanced and adequate diet.

It is safe to assume that the average family meal should cost at least 7½d. This cost does not pertain to the Church as a whole, as there are families where meal costs run from 1s. 3d. to 1s. 8d. But for the sake of comparison, we may use a meal cost of 7½d. If we abstained from two meals monthly at the rate of 7½d. per meal, this would make a per capita of 1s. 3d. per month, or 15s. per year, approximately four and one-half times as much as was contributed in 1939. Supposing the entire membership of the Church were to fully observe the Fast offering plan as revealed to us by the Lord, abstaining from two meals per month, there would be available annually a Fast offering sum of £576,000. On the other hand, may we assume that only 500,000 members of the Church observe the Fast offering plan, based on the cost of 7½d. per meal, two meals each month, or a per capita of 15s. per year, this would provide an annual fund of £360,000. With this amount available, the Church Welfare Programme would go forward by leaps and bounds. In addition thereto, many more new work projects would be inaugurated.

Aside from all the possibilities of providing adequate relief and employment for our people, the finest opportunity provided for the Church is that of leadership in a world floundering and gradually burying itself in the sea of distress, poor leadership, and destruction.

LOVE FOR GOD SHOWN BY SERVICE

We declare a love for God with all our hearts, minds, and souls. We know definitely that in our hearts a love for neighbours should exist, but love of God is only genuine, heartfelt, and real when actual service is rendered to our Father's children, our neighbours. The Apostle John declared: "He that loveth not, knoweth not God, for God is love. If a man saith he loves me and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

(Continued on page 751)

★

Resurrection

DEATH is called the dread monster of the world; and all must die; and with death goes everything else; wealth, fond associations, the ties of friendship are broken; husband and wife are separated, children and parents are rent apart. And, oh, the sorrow of it all, and the pity of it. . . . And oh, this dread of sinking into naught! If one could be but saved from it—this death! How pitiful life seems to be as we see how short the journey is between the cradle and the grave, and how disappointing it is, even in the most fruitful and best of lives!

I happen to recall an expression made by that splendid English statesman, Cecil Rhodes, one of the most noted British figures in our modern history. . . . At forty-one, after a most brilliant career, Rhodes lay dying, and to his friend Jameson by his bedside he said: "Jameson, the great trouble with life is that it is too short. You no sooner become acquainted with the game and learn how to play it, than you have to give it up."

. . . That might be said by all men—"Life is too short!" . . . How sad it is! Oh, for some salvation from this monster death, which strikes down not only the common people but the shining examples of the better order of the sons of men!

Well, think, I pray you: **The gospel is the power of God unto salvation!** And salvation from this thing we call death, through the resurrection from the dead. . . . It is written, and it is the Christ speaking of Himself: "The Son of Man is come to seek and to save that which was lost." But what was lost? . . . Life—man's life is limited. . . . And man loses even that by death. Righteousness—man's sense of contact with, and complete record with the highest and best in life—man's union with God is lost through sin.

To give these two things back in their completeness to man was the mission of the Christ. "I am come," said He, "that they might have life, and that they might have it more abundantly." How better "abundantly," than changing mortal life to immortal life? "Thus it behoved Christ to suffer," said the risen Lord Jesus, "and to rise from the dead; . . . that repentance and remission of sins should be preached in His name in all nations." For as Christ was literally raised from the dead, so shall all men be raised from the dead.

From "The Falling Away," by B. H. Roberts.
(See back cover.)

Added Upon

A STORY

By Nephi Anderson

PART FOURTH—SECTION III (continued)

"MOST of it is devoted to working in the temples of the Lord, where the saving ordinances of the gospel are performed for those who had not the privilege to do them for themselves in this life; but many other things are done. For instance, he who thinks he is an inventor, devotes his time to perfecting his invention; those who wish to pursue a certain line of study, now have time to do so; some spend time in travelling."

"Is there no competition among you?" said Remand. "Such a condition, it seems to me, would bring stagnation."

"We have the keenest kind of competition," was the reply—"a competition of the highest order that brings the most joyous life-activity into our work. Each steward competes with every other steward to see who can improve his stewardship the most and bring the best results to the general storehouse. For example, you noticed as you came into the city the beautifully kept gardens and farms lying for miles out into the country. These are all stewardships, and there is the keenest competition among the farmers and gardeners to see who can make the land produce—first the best crops, and then the most of that best.

The three strolled farther away from the large factory building, out into a section where residences stood here and there among the trees in the park-like grounds. Approaching a beautiful sheet of water bordered by flowering bushes, lawns, and well-kept walks, they saw a man sitting on a bench by the lake. As his occupation seemed to be throwing bread crumbs to the swans in the water, the King and his companion concluded that here, at last, they had discovered one of the idle rich, whom they still had in their own country. Remand expressed his thought to the guide.

"He idle?" was the reply. "Oh, no; he is one of our hardest working men. That is one of our most popular writers, and in many people's opinion, our best. We must not disturb him now, but we will sit down here and observe him. We are told that when he is planning one of his famous chapters of a story, he comes down to this lake and feeds the swans."

"And do you still write, print, and read stories?" asked Remand.

"Certainly. Imaginative literature is one of the highest forms of art. See, he is moving away. Would you like to meet him?"

They said they would. The author was soon overtaken, and he received his visitors graciously.

"Yes," he laughingly acknowledged to Paulus, "you caught

me fairly. I was planning a most interesting scene of the book on which I am now engaged, and the swans are a great help."

He led his visitors into the grounds surrounding his home, and then into his house. He showed them his books, his studio, and his collection of art treasures. From an upstairs balcony he pointed out his favourite bit of landscape, a mixture of hill and dale, shining water, and purple haze in the distance.

"Yes," he said, in answer to an inquiry, "I have read how, in former times, the workers in art, and especially the writer, were seriously handicapped. The struggle for bread often sapped the strength which ought to have gone into the producing of a picture, a piece of statuary, or a book. Fear of some day wanting the necessities of life drove men to think of nothing else but the making of money; and when sometimes men and women were driven by the strong impulse of expression to neglect somewhat the 'Making a living,' they nearly starved. How could the best work be produced under such conditions? I marvel at what was done, nevertheless."

After spending a pleasant and profitable hour with the writer, the three visitors went on their way.

"This author's royalties must be very great—" began the King's counsellor, and then checked himself when he remembered the conditions about him.

"Royalties?" replied Paulus; "yes, they are great; but they are not in money or material wealth. They consist in the vast amount of help, encouragement, hope, and true happiness he brings to his readers."

"But do not men like treasure for treasure's sake? Have your very natures changed?" asked the King.

"To some extent our natures have changed, but not altogether in this. Men and women still like to lay up treasures. It is an inevitable law that when men do some good to others, credit is given them for that good in the Book of Life. This wealth of good deeds may accumulate until one may become a veritable millionaire; and this treasure can never be put to an unrighteous use; moth cannot corrupt it, nor thieves break through and steal."

"One more question," asked Remand. "I observed that your novelist had a beautiful house, many rare books, and some priceless paintings and pieces of sculptured marble. Are these among the 'needs' that you have spoken of so many times?"

"To him, certainly. Each man gets that which will aid him most in his particular line of work. Those things are not luxuries or extravagances. The writer is surrounded by beautiful things that he may be influenced by them to produce the most beautiful literature, just the same as any other labourer is provided with the best tools, helps, and environments that he may produce the best work."

(Continued on page 752)

THURSDAY, OCTOBER 24, 1940

EDITORIAL

Opportunity Knocks

A SHORT while ago I was partaking of hospitality offered me in the home of some good people and during the time I was present in the home I listened to the radio. It had a message for me that day.

A woman was relating a little instance. "I was sitting," she said, "on a park bench one day last week, and I was reading my newspaper. Finding it was time for me to leave the spot, I turned to a workman sitting on the other end of the bench and said, 'Would you like to read my paper?' 'No, thank you, mate,' he replied, 'I've got to get back to work now.'" The teller continued, "I was so pleased, because he called me 'mate.' I like to think we are 'mates' in these difficult times."

On leaving the home the warning sirens sounded and as I travelled on my way I found people, quite unknown to me, very willing to converse with me on the stock subject of the day—the War. Quite a conversation ensued with one man, in fact, in which he told me of many of his troubles, and in conclusion offered a religious leaflet. Feeling that he had thus "stolen a march on me," I informed him that I was a Missionary, at which he was most pleased and asked me if I would pray for him.

As I left this man, the radio incident returned to my mind and I recalled the "mateyness" that had been extended to me that morning. I thought, too, of the reputation the inhabitants of this country have always had for being "very reserved" in their conversation. Visitors to this land would have little excuse for saying this at the present time. What is the reason for this change in demeanour? It is because we are all beset with a common danger and the realisation of the fact has brought people into closer contact than ever before.

The aim of Christian folk universally is to unite humanity in a common brotherhood, or, rather, to bring to the minds of all men the actuality of our literal brotherhood. Must man be

threatened with calamity and catastrophe, death and destruction, to come to that realisation?

It occurred to the writer that perhaps here lies an opportunity to get at the hearts and minds of the people. Humanity in distress seeks, and needs, sympathy. A willing listener in these times is always welcome. A word expressive of sympathy for the person who has a tale to tell (no matter if it *is* the same old tale) is a sure way to win for oneself a willing ear. Could not this be used to advantage? Could we not give a little message of hope? If people require solace, surely we could give it to them.

It must be evident to the observer that our way of living provides us with something very stabilising in a topsy-turvy world, and in the face of such chaos and tribulation as we are called upon to face in common with all. If this Gospel is of value to us as such, what greater service could we do to any soul, under whatever condition they are forced to exist, than to tell them of the Gospel of Christ? I am well aware of the reply to any effort of this sort that is frequently forthcoming. God and War do not mix. It is true. It is in the *absence* of God that we are beset by War.

There must be—there are—individuals with thinking minds, who have asked themselves the question, "Why all this?" Recent tracting experiences prove this. I asked a woman what she thought was the reason for the present state of affairs. The reply was immediate. "Half the people are too wicked to live." Another statement to a Missionary companion was, "It's time we had something like this" (meaning religion).

Paul says, in fine spirit:

> For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: . . .
>
> For therein is the righteousess of God revealed from faith to faith: as it is written, The just shall live by faith.
>
> For the wrath of God is revealed from heaven against all unrighteousness of men, who hold the truth in unrighteousness.

This is a time when we appreciate the solace of the Gospel, when we find the rock of faith such an excellent anchorage. It behoves us therefore to inform others of that rock. Our effort may not appear to be of immediate effect—but the seed is sown and maybe will, in time, bear fruit. The Gospel is a great treasure, but it must not be buried. Remember the parable of the talents.

If we could be "Mates" in times of peace, there would be no times of war.

Opportunity knocks—let us be "matey."

—EDITOR.

Teaching The Book Of Mormon To Children

By Amos N. Merrill

Brigham Young University

FROM THE CHILDREN'S FRIEND

(Continued from previous issue)

YOU have perceived that the Book of Mormon will be but a means to an end, and it should be used for that purpose. The end, of course, is the characteristic that you would have achieved and developed in the lives of these boys and girls. Make your list large. How can you find these characteristics? Look into the lives of your neighbours, into your own lives, and you will discover there a wealth of material out of which you can make this objective material which will enrich your teaching of the Book of Mormon.

I suggest once more that you gather around the council table and make out these lists of characteristics of young Latter-day Saints, and then see what materials you may find within the covers of the Book of Mormon that will give illustrations and examples of the very thing you would have achieved in the lives of the Latter-day Saints.

What knowledge would we have boys and girls of the Latter-day Saints possess? For the ten-year-old the list would be something like the following: List of Knowledge, Item 1—A knowledge of the elements of child prayer. What is the fundamental element of childhood's prayer? We have often seen teachers attempting to teach children the item of prayer and to promote a disposition to pray, and they have dealt with long prayers that may have been used for dedicatory prayers for temples and so on. These prayers were for adults, for men and women who had had abundant experience in the Church. Children do not pray like adults, but children have a humility and more than all, they have power, some way, to unlock the very heavens and bring down blessings. You will find in the Book of Mormon, as for example, that Christ, when He visited the Nephites, drew the children around, and as He knelt there, He gave them that wonderful discourse about children, and they were worshipful and they worshipped Him, and He called upon the multitude, "Behold your children" as they were there worshipping and praying to Him.

Item 2—Knowledge of what children should do is an important matter. Children should know of our Saviour and what He did for children. They should know many ethical and moral stories. They should have a knowledge of the lives of great people, in so far as these great lives influence children. They should have a knowledge of the principle of tithing and of offering. These are fundamental items that may be visualized clearly by teachers of young Latter-day Saints, as you use the Book of Mormon materials. These lists are only tentative, and should be enlarged greatly. Call from the Book of Mormon

those materials that will give point and purpose and enlargement to these knowledge items.

Next is the list of abilities—the ability to pray as children should pray, the ability and disposition to read the Book of Mormon and Bible stories, the ability to get noble and worthy ideas from the sacred pictures, ability and disposition to listen and get ideas from tasks that are rendered, ability to sing inspirational songs, ability to tell thrilling and inspirational stories, ability and disposition to pay tithing and offerings, and so on.

In the realm of attitude, I submit a very brief list as follows: a favourable attitude toward sacred principles of the Church, as for example, partaking of the sacrament, our baptisms, and so on; a reverential attitude in prayer, an attitude that will impel participation in meetings, in singing, and in such other community activities as we may engage in.

Another point that is important in the teaching of the Book of Mormon materials is this: that we give them a setting. You inquire of any young person who has been reading the Book of Mormon, and you will discover that somewhere he has got the feeling that the Book of Mormon characters are mythical. It is your business as teachers of the Book of Mormon to these young men and women, that you make these characters real characters—Nephi, Samuel, Moroni, and those other great characters of the Book of Mormon should be real characters, and should live, move and act right before these young children.

Childhood and youth delight in certain settings, in certain personalities, in certain people; nothing pleases them better. As you teach this great story, I would suggest that you visualize there a valley and a beautiful stream running into the body of water that is at their right hand, let us say. Here you see the encampment, there the tents as they are erected. What sort of tents are they? Are they like the ordinary Indian wigwam, or like the tents we use? What sort of tents are they? I commend to you the idea of letting them visualise the tents, letting them see how many there are, some detail about them. Let them see a body of people moving here and there over the landscape—Lehi and his wife and the children —there they are in the valley by the Red Sea. Here is the setting. Now it takes on flavour and colour. Let us get an incident in connection with this story. The incident that I would suggest that you think about for a moment in order to awaken interest in the story of this encampment, is this: the boys have been sent to Jerusalem to procure from the city, from Laban, the plates which were very valuable. They have been gone too long; Sariah is greatly concerned over the boys. Night after night, visualize her going to the edge of the valley and over-looking the country lying between the valley and Jerusalem, to see if the boys are returning, and many times with a sad heart, only to inquire of Lehi, "Lehi, when will the boys return with the plates?" Lehi can only say, "I do not know when they will return. I only know this, that they will return, for God has sent them to get the plates." So, upon one occasion, she hurries from the encampment, and there she

discovers figures approaching, but in her joy she is astonished to see, instead of the four who went, five returning, and see that one young man as he approaches, what a fine suit of clothes he has. These young men come now into the camp and join their parents, and then there comes that hour of thanksgiving. At the close of it, these humble folks gather around their crude altar and offer thanks and gratitude for the blessings that the Lord has bestowed upon them. Then you get the setting, and that is what I am suggesting when you teach children the items of the Book of Mormon—give them settings, let these characters live and move. Lehi, what sort of man was he? Was he tall or short? Was he heavy or was he light? What was his complexion? And so on and so on, and thus you describe these people, one by one. You have Laman and Nephi walk together, you discover what kind of men they are, how they look to you, and the children visualize them clearly, and thus they become real people and live and move and act in their very presence, and as they imagine the setting, then they are filled with delight over it all.

★

Delightful task! to rear the tender thought
To teach the young idea how to shoot;
To pour the fresh instruction o'er the mind!
—James Thomson.

★

100 YEARS AGO

From the "Star," October, 1840

THE word of God is truth, as saith the Saviour, "Father, sanctify them through thy truth, thy word of truth," and yet when the truth is preached, many are ready to cry out, "look at both sides of the question," just as though truth had as many sides to it as anything which is naturally constituted with sides, or is continually changing or varying its form.

The Saints are for truth, the whole truth, and nothing but the truth; and wherever a principle of truth can be found, there is a principle which helps to constitute the great sum and substance of the faith of the Saints of the Last Days, no matter what that truth particularly refers to, whether it be God, men, angels or devils.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXXIV.

"PRUDENCE AND THANKSGIVING"

"All these to be used with prudence and thanksgiving."

PRUDENCE. The dictionary defines prudence as the quality of being wise, frugal, having foresight and knowledge and using good judgment. This definition certainly includes wisdom in the use of knowledge. Moderation is an essential principle in every human activity, including the Word of Wisdom. Food fads and fancies do not overtake the prudent man who weighs with intelligence all the requirements of life, and practices them in moderation. Such prudence was early indicated to Joseph Smith, the Prophet: "Do not run faster or labour more than you have strength."

If prudence is knowledge applied to daily needs, then one with an intelligent interest in food and good life habits is in no sense a faddist or crank. Indeed, everyone should have such a sound fundamental knowledge of nutrition that it would be a very part of oneself and applied without conscious effort in everyday life.

A good wholesome diet composed of all nature's food "in season" should be the rule—and one should learn to enjoy all natural foods—excluding none; for each food possesses some special element or substance needed by the body mechanism. In this practice, parents must set the right example to children who are unconscious imitators.

The prudent mother or provider of food must be intelligent in these matters and not believe all that is told by shrewd advertising, whether by the printed page or otherwise. If she is prudent she knows that "conspiring men in the last days" have commercial interests at stake and are far more interested in their own pocketbook than in the public health. Her own and her family's health depends upon knowledge of food values, more so today than at any time in the past. Knowledge and use of knowledge give health as well as power.

Thanksgiving. The term thanksgiving used in the text implies that one's mental attitude should be right. To understand a subject and to apply its truths is important, but if one is cheerful and thankful for all blessings, the food and drink will be greatly enhanced to his good. Especially true is this of thanksgiving directed towards God and His goodness to men. Thanksgiving which recognizes the relationship of man to his Heavenly Father, brings the greatest happiness. For, man's body is a mortal tabernacle for a spirit child of God and its care and development should be a sacred trust.

Work. Work is enjoined upon the Latter-day Saints. Honest labour is a blessing to man. Idleness is held in abhorrence.

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer." Punishment follows idleness. "The idler shall be had in remembrance before the Lord." Woe unto you poor men . . . who will not labour with your own hands!" Even Church membership may be forfeited by idleness. "Let every man be diligent in all things. And the idler shall not have place in the Church, except he repent and mend his ways." The wisdom of the requirement that men should work is now more evident than ever before. Health is promoted by the exercise of body and mind in honest labour. Much unnecessary suffering is the result of idleness, made possible by wealth or unemployment or derived from unnatural conditions in life.

Rest. Proper rest is also urged upon Latter-day Saints, especially sleep, which is "nature's sweet restorer." A few months before the Word of Wisdom was given, the following appeared in a revelation to Joseph Smith: "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and minds may be invigorated." That does not mean that one should sleep a certain minimum number of hours. In this requirement people differ. Nine hours is a minimum for some adults, while others seem to keep healthy on seven or less. Brigham Young's division of the twenty-four hours is fair and moderate: Eight hours for work; eight hours for recreation, including eating, light home duties, Church activities and actual play; and eight hours for sleep. If some adults need less they should not feel that those who need more are lazy and slothful.

Children need much more sleep than adults, for growth and proper development. Authorities on child nutrition insist that many undernourished children are lacking not good food but proper rest. The body utilizes its food and restores its energy during rest and sleep.

Change from routine duties is looked upon as a rest. The provision by which every member of the Church may become active in Church affairs furnishes a high-grade, wholesome change from the regular bread-winning duties of life. "Every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; **and let him labour in the Church.**" The proper amount of sleep, occasional change of occupation, rest and actual play or recreation, are all essential to full health. The Church has demonstrated its power through its organizations to provide healthful change and recreation for its members.

A Sound Religious Philosophy. A correct mental attitude dependent upon a sound religious philosophy is equally necessary for good health. The mind is connected closely with the body, and is its master. Love will promote health; hate will undermine it. An angry person does not digest his food well, and other bodily reactions are upset. Here is a recipe for happiness among many that might be selected from the revelations to Joseph Smith: "See that ye love one another . . . as the gospel requires; . . . cease to be unclean; cease to find fault one with another; . . . and above all things, clothe yourselves

with the bond of charity, as with a mantle, which is the bond of perfectness and peace. Pray always." Faith, hope and charity, and a constant seeking after the truths of life and the universe, with a determination to accept them when found, form the foundation blocks for good health. A sound religious philosophy is a prerequisite for perfect health. The Gospel of the Lord Jesus Christ in its fullness as restored through the ministry of Joseph Smith answers the questions lying deep in every human heart, and has contributed much to the unusual health record of Latter-day Saints.

(To be concluded)

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CHURCH WELFARE PROGRAMME

(Continued from page 740)

God's revealed plan for the caring of the unfortunate neither bankrupts nations, states, communities, churches nor individuals, but builds them up in faith and service to mankind. Love for God and love for neighbour will hasten the day when the King of kings shall rule and all men shall be equal.

In the 78th Section of the Doctrine and Covenants, the Lord again declares to us through the Prophet Joseph Smith:

That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;

For if ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

True it is that the Lord has required baptism of us, work for the dead, and all other ordinances and principles of the Gospel of Jesus Christ; but He requires above all else that we shall love Him and love His children, our neighbours, by rendering a service which will provide temporal and spiritual rehabilitation.

THE WORDS OF THE SAVIOUR

May God bless and so strengthen us that when the day of accounting comes, each one of us may stand before a resurrected Saviour to give an account of our stewardship; and may He say unto us, "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him saying, 'Lord when saw we Thee an hungered and took Thee in, or naked and clothed Thee; or when saw we Thee sick or in prison and came unto Thee?' And then shall the King answer and say unto them, 'Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me.'"

From the Mission Field

DOINGS IN THE DISTRICTS

Scottish

The Primaries of the Glasgow and Thornliebank Branches held a social on Friday, 27th September, the proceeds being devoted to providing comforts for members of the Glasgow Branch Priesthood serving in the Forces. The programme consisted of several songs, recitations and sketches by the Primary children and was presented under the direction of Brother Robert McQueen and Sisters Jean White, Mina Thomson and Grace McDonald. There were some fifty people in attendance.

Welsh

A baptismal service was held in Merthyr Tydfil at which John A. E. Jones was baptised by Brother Walter E. Pulman and confirmed by District President Richard E. Thomas.

Birmingham

Kidderminster M.I.A. held its opening social in the form of a Harvest Supper. An excellent meal was followed by a programme of various items. There were twenty-four present. At the Branch M.I.A. conference new officers were sustained as follows: Conjoint M.I.A. President Brother Dennis F. Collins, First Counsellor Brother Grant Dunn, Second Counsellor Sister Dulcie Collins, and Secretary Sister Ruby Gardner.

Leeds

On Sunday, October 6th, the Leeds Branch Relief Society exhibited a fine array of fruits, vegetables, etc., as a Harvest Thanksgiving. On the following day it was presented to the local hospital, by kind permission of the Matron, for the wounded inmates.

London

The London District Presidency give notice that the following have been appointed: Brother Joseph Willmott as Y.M.M.I.A. Supervisor and Sister Winifred Moore as Primary Supervisor. All enquiries relative to the respective activities should be addressed to these people in the future.

★

ADDED UPON

(Continued from page 743)

The next morning Paulus was on hand again to be their guide, but the King said:

"We must now return home. Much as we would like to remain—to take up our permanent abode here, I see that my duty calls me home. The Great King has something for me to do, and I shall try to do it. Let us be going."

Then the two visitors thanked their guide most graciously as he set them on their homeward way.

★

. . . AND FINALLY, A LITTLE HUMOUR.

"I calculate," said the lecturer, "that the world will come to an end in roughly two hundred million years."

A member of the audience rose hurriedly and asked, in evident alarm: "How many years?"

"Two hundred million."

"Oh! I thought you said two million."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Ch'bers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
off North Place,
Cheltenham.

Clayton:
Central Hall.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

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